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[No. 8.

INTERESTING INTELLIGENCE RESPECTING THE MISSION
IN INDIA.

Extract of a Letter from the Rev. William Rogers,
D. D. to one of the Editors; dated Philadelphia,
May 31, 1806.

LAST week the William Penn arrived here from Calcutta, in which came passengers, Mr. Maylin and Mr. Fernandez, jun. both members of the Baptist church at Serampore; the former an English merchant, the latter a native, son of our highly esteemed, learned, and pious ministering brother of Dinagepoor. After they have tarried a few weeks in this city and New York, and I hope I may add Boston, they purpose sailing for England. Young Mr. Fernandez will spend three years with brother Ryland, in Bristol academy. He sings most delightfully in Bengallee, in which language he has also preached. A converted Brahmin will follow them shortly; he will probably arrive here next April, on his way to Europe. Just before the above brethren left India, ten natives were baptized in the Ganges at one time.

Blessed be God, we have been partially successful, with respect to our address on the "propagation of the gospel." By Capt. Josiah, of the ship Bainbridge, Mr. Ralston forwarded 6024 dolls. 23 cts. for our missionaries in Bengal; of which sum, 4666 dolls. 60 cts. were the London contribution, and 1357 dolls. 63 cts. from the United States. Since which, Mr. Ralston has received, and forwarded by the Richmond, Capt. Thackara, about 2000 dolls. more. Oh that the Lord would crown with his abundant blessing, an undertaking so benevolent and arduous, as that in which our dear brethren in India are engaged!

Will not Massachusetts do something? * From Connecticut nearly or quite 600 dolls. have been sent, more than 100 of which was the contribution of the students of Yale College. From Baltimore Mr. Ralston received between 200 and 300 dolls. From Charleston, South Carolina, 530. From Mr. Williams of New York, upwards of 700, &c. &c.

Believe me to be, dear brother, yours in a precious Redeemer,
WILLIAM ROGERS.

P. S. It rejoices me to find that Almighty God is visiting so many places with the effusions of his Holy Spirit. Several of late in this city have put on the Lord Jesus Christ by an open profession.

Extract of a Letter from the Rev. Mr. Carey, to one of the Editors, dated Serampore, March 9, 1806.

OUR affairs, as it regards the mission, are in a rather prosperous state. The church consists of eighty-two members, besides nine who were a few weeks ago formed into a separate church, and who are under the pastoral care of our brother Fernandez. † We have many things to consist with, and to discourage us, but the work of the Lord gradually goes on. Last Lord's day three natives were baptized.

This is the Sabbath. I have been preaching, and it is almost time to attend worship again; you will therefore excuse my brevity. I will endeavour, by another opportunity, to be more prolix.

I am, very affectionately, yours,

W. CAREY.

REVIVAL OF RELIGION IN ADDISON, COLUMBIA, STEUBEN, &c.

Extract of a Letter from the Rev. Isaac Case, to the Secretary, dated Readfield, Nov. 19, 1805.

My very dear Brother,

AGREEABLY to the wish of the Society, I now give you some account of my travels. I began my present Missionary labours on the 28th of September, 1805. Went to Bel-

* We can inform our worthy friend, that Massachusetts is doing something very handsome, in this good cause. — *Editors.*

† This new church is at Dinagepoor. — *Editors.*

grade, where I preached the funeral sermon of a man who was drowned in Sidney pond. His body lay eight days in the water, before it was found. He has left a wife and four small children, to mourn for him.—I then went to the east of Sidney, where I preached on the Lord's day. This was a comfortable season. Fourteen have been lately baptized in this place, and there is a prospect that a church will soon be formed.

After preaching three sermons more in these parts, on Thursday, the 1st of October, I set my face eastward; travelling day-times, and preaching almost every evening where I put up. Several times, when I did not arrive at a place until near dark, the people were so anxious to hear the word, they would immediately notify their neighbours, and a considerable number of people would come together.

On Thursday, the 10th of October, I arrived at Steuben, where I preached in the evening. After which several young people came to my lodgings, and freely related what the Lord had done for their souls. These same young people were so vain last May, that when brother Hale was preaching to them against their vanities, they laughed him in the face: (this was the second time of his attempting to preach.) The next day he visited them, and warned them against spending their time in sinful mirth; upon which they left him with an air of contempt, and went into another room and began dancing. The dear man retired by himself into the woods, and poured out his soul for them in prayer; and God, in answer, caused their own conduct to be a mean of their awakening.—On Friday I went to the east part of the town, where a revival of religion hath lately taken place. I preached in the evening, and the next day the church met for conference. They had been in a low and broken state for a long time; but in this meeting they confessed their faults one to another, and renewed their covenant with each other, to walk in the commandments and ordinances of Christ. Three came forward and told their experiences; each gave evidence of their being true believers. Lord's day, preached twice to a very crowded assembly, some of which came fourteen or fifteen miles; and here I baptized two persons. Brother Hale preached in the evening, to general satisfaction.

On Monday went, in company with a number of Christian friends, to Columbia, where I preached in the forenoon. Met again the next morning, at ten o'clock. I spake from Psalm lxvi. 16. after which a number came forward and declared what the Lord had done for their souls. At four in the afternoon we went to the river, where seventeen were baptized. In the evening, I spake from Acts viii. 39. *And he went on his way rejoicing.* The next day, after a number had passed an examination, five were baptized; one of whom was a man in his seventy-ninth year. He was awakened under Mr. Gilbert Tennent's preaching, upwards of sixty years ago. He is a man of good natural

abilities, and quite distinguished for his piety. He hath been a member of a Pædobaptist church for fifty years. Doubts respecting his infant baptism, had led him to search to know his duty. He had read many authors, on both sides, as he said, but had never been entirely satisfied, until hearing this passage mentioned at the water yesterday—*Buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life,* Rom. vi. 4. These words followed him to his bed, and before morning he was fully convinced that he never had been buried with Christ in baptism.

Thursday, October 17, went to Addison, where I preached in the afternoon and evening; and the next day attended to the examination of candidates for baptism: proceeded in the same way in the evening. On Saturday, met again in the morning, heard the gracious dealings of the Lord with a number more, and baptized eleven. In the evening several more related their experiences. Lord's day, October 20, met at nine o'clock in the morning, and baptized two; then went to the meeting house, where I preached to a large concourse of people, from Luke i. 6. *And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.* Then thirty-four persons came forward before the assembly, and were added to the church; after which we came around the table, to commemorate the sufferings and death of our divine Lord and Redeemer. The various transactions of this day, rendered it peculiarly pleasing and solemn. One person, on seeing such a number join the church, and then come to the table, whilst the multitude stood by, said it put him in mind of the day of judgment, when there would be a final separation between saints and sinners. In the evening, after a sermon, several told their experiences, and were baptized the next morning. Then I hastened to Columbia, where I preached from these words—*For as many as are led by the Spirit of God, they are the sons of God.* We met again in the evening, when we took our leave of each other. You may conceive, dear brother, what our feelings were on this occasion, when I inform you, that these dear disciples live as much as fifty or sixty miles from any minister of their own denomination, and but one of any denomination, for a hundred miles in length, on these shores.

This reformation commenced about the beginning of June last, under the labours of brother Henry Hale. He spent his time mostly in preaching, and going from house to house, praying, exhorting, singing, &c. The young people at first hated him, and thought him foolishly zealous; but when they were brought to Christ, their hearts were knit to him in love, as the happy instrument of their embracing the gospel. I heard a number of them say, that they had taken more satisfaction in one day, since they experienced religion, than they had taken in their whole

lives before. There is one thing I cannot omit mentioning. There being new officers chosen in the town of Addison, the young people depended much on spending the evening after the first training in mirth and dancing; they accordingly laid themselves out largely for it. The young ladies had contributed, and sent to Boston and procured a standard for the company; and had agreed all to dress in white garments, and walk in procession into the field, and present it to the officers. The reformation began about a fortnight before this was to take place, which filled them with fears that they should be disappointed of their mirth. They said that they did not care if there was a reformation, if they could have their frolic first. But the reformation prevailed so rapidly, that when the time came, they had no disposition to go. The young men were under such deep conviction, that when they came to stand in the ranks, they all appeared with such solemn countenances, it was said that it more resembled a funeral than a training. You may easily conceive how pleasing a scene it was to me, to see these same young people in quite a different exercise, and going forward in the example of Christ. I do not know whether, in many instances, it would be proper for me to say that I led them into the water, for they went into the cold stream with such cheerfulness, that they rather led me in.

Tuesday, October 22, came to the east part of Steuben. Although there was a rain storm, the people came together, and nearly filled the meeting house. After they had heard a sermon, several came forward as candidates for baptism, and gave a relation of the work of grace upon their hearts. And although the storm increased, the people did not hurry away, but tarried in the meeting house until near dark. Not having time to hear all the candidates, we met again the next morning at nine o'clock, when a young man came forward, and gave evidence of his being a new creature. Then we repaired to the water, where six were baptized. After they were added to the church, I hastened to the west part of the town, where I preached in the afternoon, and met for conference in the evening. Here six or seven more related their experiences. Having previous appointments, we met the next morning a little after the sun rose, to wait upon the Son of God in the solemn ordinance of baptism. Through grace, I humbly trust the SUN of Righteousness arose with healing in his wings upon our souls; for it was a very refreshing season. Four went forward at this time, three of whom were in the bloom of youth.

I then rode eleven miles, to Sullivan, where I preached in the afternoon. Several were melted into tears under the word; and one aged person was so filled with joy and comfort, that she could not refrain speaking of the goodness of the Lord to her soul. Another was so convinced of her sinful state, that she cried out, in the greatest anguish of spirit, to the Lord, to have mercy on her soul. I could not but hope, by what I saw and felt, that the

Lord was about to work in this place. Preached again in the evening, about three miles distant: several followed, although it stormed bitterly. The next day I went to Eden, where I tarried two days, and preached four times. Then returned to the south-west part of Sullivan, preached twice, with some tokens that the Lord was with us. On Tuesday came to Patten's Bay, where I preached in the afternoon, and attended a prayer meeting in the evening. On Wednesday came to Sedgwick, where I preached in the evening, and a sweet season it was. On Thursday came to Castine. On Friday crossed over to Long Island, where I preached in the afternoon and evening, and again the next evening. At each of these meetings some persons related their experiences. Lord's day, November 3, preached one sermon in the meeting house, and then baptized five persons; and after we had changed our clothes, we returned to the meeting house, where we had a short but very affecting parting season. We then crossed over to Northport, where I preached in the evening, and administered the Lord's supper. Four or five boats, laden with people, came over from the island. The moon shone bright, and I trust the light of God's countenance shone into our souls, which made the season precious.

On Monday set off for my home, where I arrived on Tuesday evening; and, through the blessing of God, found my family in good health, for which I ought to be very thankful.

It is 39 days since I began my late mission. I have travelled in the whole about 370 miles, and tried to preach 48 times, besides attending a great many conference meetings. I baptized 55 persons, and administered the Lord's supper twice. I think I never went through so much labour in so short a time before. I am in better health than I was when I began. Let the Lord have all the praise; for I am sure that none belongs to worthless me.

Extract of a Letter from the Rev. Mr. Roots, to the Committee of the Society; dated Fabius, January 1, 1806.

Respected Fathers and Brethren,

SINCE my return from Canada, last March, my time has been devoted to Missionary labours, chiefly in the counties of Oneida, Chenango, Onondaga, Seneca, Cayuga, Ontario, and Genesee. I have also visited the county of Herkimer, and likewise several places near the east end of lake Ontario, as Salmon River, Sandy Creek, &c.

The people where I have travelled, have received me kindly, and have often expressed a desire to be visited again in the same way. But in many places, I fear, the greater part are hearers

only, and not doers of the word; however, in a few towns there appear to be revivals of religion. I hope some souls have been born again of late in Fabius. Last October a Baptist church was constituted in Pompey East Hollow, adjoining Fabius.

The people living on the Chemung river and its branches, are in general very destitute of preaching. I have travelled in those parts, some weeks together, without finding a church or minister of any denomination, except in the towns of Chemung and Newtown; but many were glad to see a missionary, and rejoiced to hear the word.

Next Lord's day, being the first in January, 1806, I have appointed to preach and break bread to a destitute church in Fabius; and then I expect to set out on a tour through the Black river country to Upper Canada, and thence perhaps to Lower Canada and Vermont.

In the year 1805, I rode, as appears from my journal, three thousand eight hundred and four miles, preached three hundred and seventy-two times, baptized twenty-six persons, and administered the Lord's supper twice. I visited some schools, and a number of families, endeavouring to teach, not only in public, but from house to house. I attended conferences and prayer meetings, and visited a number of sick persons; also attended eleven funerals, one of which was the funeral of my wife's father, who died suddenly, September 17th, in the 77th year of his age. All men are mortal.

PETER P. ROOTS.

Extract from the Rev. Jesse Hartwell's Journal, during his Mission, dated New Marlborough, December, 1805, and directed to the Secretary of the Society.

Dear Brother,

A GREEABLY to your request, and my own calculations, I set out on my journey the 27th of August, for the Black river country. Saturday, 31st, I reached Charlestown. Lord's day, September 1st, rode six miles to the second church in Galway, preached two sermons from *Feed my lambs*; had an attentive and agreeable assembly. I then bid them farewell, rode 10 miles to Broad Albin; had a good opportunity in the evening, with a number of brethren, at Elder Gorton's. Conversation and prayer made the season sweet.

O Lord, my soul panteth, yea, even longeth, to see and feel more of thy divine presence. O may my mind be humble and fruitful, to bring out of thy treasure, those excellent things, new and old, that may be profitable to all people, wherever I may go.

Monday 2d, rode 24 miles to Johnstown, found the people collected, and I endeavoured to preach the gospel to them, and had a short but sweet opportunity, and then went to Elder Troop's and tarried. O Lord, keep me meek and humble, that my profiting may appear to all. O Lord, carry me not into the wilderness, except thou wilt condescend to go with me.

Tuesday, 3d, rode 4 miles to Tillsborough. Elder Covel preached at ten o'clock; then we rode fifteen miles to Palatine, where I again preached in the evening, from John viii. 12; had a good season. The hearers were a mixed company of Baptists and Methodists. Here has been a wonderful display of divine grace in months past, and I trust some sacred drops distilled this evening. O Lord, may this wilderness become a fruitful field.

Wednesday, 4th, rode six miles to Salisbury. Met the Otego Association. Letters were received from about fifty churches, which, in general, were in prosperity. It seems as though the prophetic season were come, when *the wilderness should blossom like the rose*. Truly the Lord has done great things for the inhabitants of this land, and my soul is glad for the same. I was called upon to preach in the evening, and had a good season, in preaching from John x. 27, 28, 29. The gentle movings of the Spirit seemed to assist in speaking, and in hearing, which made the season joyful and pleasant almost till the midnight hour: my own soul was much encouraged, in hoping, that the Lord would condescend to go with me on my journey.

Thursday, 5th, I attended to the Association. The business in general was conducted agreeably, in union and love. After meeting was over, I rode 7 miles to brother Ford's, in Fairfield. Tarried with a number of young brethren in the ministry, and others. Conversation, exhortation, and prayer, made the season profitable and pleasant.

Friday, 6th, I rode 27 miles to Floyd.

Saturday, I rode seven miles to Western, to Dr. Hick's, and was kindly received. I went with him to church meeting, found a goodly number of Christians united in love: the season was sweet.

Lord's day, 8th, I preached two sermons from Prov. viii. 6. Baptized a sister, who is a wonder to all that know her, she being almost as one raised from the dead. I then administered the Lord's supper, with great pleasure and freedom. This visit has been solemn and delightful. The church manifested their thanks with joy and satisfaction, to God, to the Missionary Society, and to me, for this visit; this being the third time that I have visited and administered to them. I then rode back three miles, to Dr. Hick's, and preached in the evening from Isa. xl. 31, with freedom and delight. This has been a good day to me, and I trust to many others. Bless the Lord, O my soul.

Monday, September 9th, rode eight miles to Steuben, preached with comfortable freedom from Mark xvi. 15, 16. The

people seemed to receive the word with all gladness of mind, and requested me to preach again in the evening, which I did at a school-house, from Isa. xxxv. 5, 6. The waters of salvation flowed most freely, to cherish and comfort the people.

In all my journeying, I have met with a very kind reception, with a desire to hear me preach as often as possible. But no particular reformation do I find. O my God! give me grace to sound an alarm! Souls are precious! Time is short! Sinners are asleep! Saints too much slumber. May the kind Spirit breathe upon them, and make the dead revive.

Lord's day, September 22d, I travelled two miles to Esq. Collins's. Met a goodly assembly, although many of the people were absent. I had good freedom in preaching from 1 Cor. ii. 2. and Matt. xii. 42. The people seemed to hear with great delight. Their solemn countenances, and weeping eyes, made it evident that the Lord was there. The congregation voted their satisfaction and thanks to the Missionary Society, and to me, for this visit. Here appears to be a goodly number of Christians, scattered as sheep without a shepherd, greatly desiring, and greatly needing help.

My heart and soul could cry, and say,
O blessed Saviour, come this way;
Gather the lambs in thy blest'd arms,
And feed them with thy heavenly charms.

In the evening I travelled two miles, to the other side of the river, and preached at Mr. Lowell's, from Solomon's Songs, ii. 3, 4; and the precious apple tree seemed to spread forth its branches, and make a goodly shadow, while some of its delicious fruits dropped upon us. O my soul, be always ready to spend and be spent, in this laborious, glorious service. O my God, make me faithful in the discharge of my duty, and the glory shall be thine.

Monday, 23d, rode twelve miles to Pleasant River, and preached at Mr. Rogers's.

Tuesday, 24th, preached again in the same place, and in the evening at Mr. Ward's. I spent the forenoon of this day visiting from house to house, found a considerable number of people in this new settlement, but very few professors, and I fear a less number of real possessors of religion. I felt myself bound in spirit to speak with great plainness, and I have reason to believe that the Lord was there; for a number of the most profane characters appeared deeply affected, and impressed with a sense of the truth of the gospel. I left a number solemn. There had never been but three sermons preached in this place before I visited them. The people appeared to be very glad and thankful for this visit, and requested that other missionaries would visit them. I think them really needy, and hope they may be visited.

Wednesday, 25th, I left them, hoping and praying that this visit may not be in vain. I rode and travelled almost through

a pathless desert 12 miles to Watertown, preached in a school-house, from Isa. xxxv. 5 ; and in the evening at Mr. Hunnewell's, from Eph. ii. 8.

Thursday, 26th, rode three miles to Capt. Allen's, preached from Matt. vii. 21, 22, 23 ; then rode two miles to Mr. Westcot's, preached in the evening from John xxi. 16. The people seemed glad and attentive, but yet I fear there are but few real travellers in religion, although there are many precious souls in this place. O Lord God, send down thy good Spirit, to revive thy glorious work. In this whole county there are only two regular Baptist ministers, (and they are in such circumstances, that they travel but little,) and one Congregational minister. The people are a mixed multitude, mostly young, and I fear, too regardless of their best interest. According to appearance, their care is chiefly for this world, and its pleasures ; yet solemn and pungent truth seems to have an easy access to their tender feelings ; and although it is often hard to obtain many to attend on a week-day lecture, yet those who do come, seem to hear with all the candour and diligence possible. They treated me with the utmost respect ; and after I had attended and preached two or three times in a neighbourhood, I found it hard parting ; for, if Christian fellowship was lacking, human friendship, with a conviction that I was their friend, and sought their good, made them attentive. Often in the parting moment has the friendly tear stolen down our cheeks. Indeed, it would be my delight to yield to the earnest solicitations, which I have received from the people, in almost every part of this country, and devote myself to travel and preach among them, if duty did not call me otherways.

Friday, 27th, rode seven miles to a neighbouring town, and preached from Eph. ii. 8. The people who attended this meeting, seemed to have their feelings greatly moved by the arrows of truth. One man, who appeared to be much agitated, after meeting manifested that he thought he was converted some years ago, and loved the truth.

Saturday, 28th, I rode 10 miles to Watertown, and preached at Mr. Avery Randall's, at ten o'clock, from Jer. xvii. 7, 8 ; then rode five miles to Rutland, and tarried at Deacon Standley's. This week I have tried to preach Jesus Christ twelve times, in which my soul has been comforted, and I hope and trust many have been feasted with the fat things of the gospel. O Lord, grant that my labour may not be in vain.

Lord's day, 29th, I preached at brother Phillips's two sermons, then preached in the evening at Mr. Ketcham's.

Monday, 30th, rode six miles to Harrisburgh, visited several families in this place.

Tuesday, October 1st, visited a number of families, and preached at Mr. Bliss's from Psalm xxxiv. 19.

Thursday, 3d, visited several families, had sweet freedom, conversing and praying, it being very rainy, I had no meeting. I

find it good to follow the apostles' example of preaching from house to house; often it is attended with special consolation.

Friday, 4th, I preached in the afternoon at Mr. Smith's, and in the evening at brother Horr's; had some comfort; found a few who seemed to long for the sincere milk of the word.

Saturday, October 5th, left brother Horr's, rode to Mr. Levi Robbins's, five miles, and attended a conference meeting.

Lord's day, 6th, preached at the school-house two sermons; had a good season in my own mind. Tarried at Mr. Anderson's, a friendly family. May the Lord reward them for their benevolence, and revive his glorious work in this place. In this town, (Harrisburgh) there is a goodly number who are of the Baptist persuasion; some of them have made a public profession of religion, but they are in a scattered state, needing and greatly desiring some to go before them. It appears that there might be a people collected in this place, to the honour of religion, if suitable labour could be spent among them. The earnest desire of many was, "Do come and help us." But I must leave them with God.

Monday, 7th, I rode to Lowville, preached at brother Coffin's, from 1 Cor. i. 10. People collected, by one hour's notice, to a great number, for an evening meeting. O Lord, let not this pleasing season be in vain to this people.

Tuesday, 8th, rode five miles to another part of the town, preached to a few. Here many found means to excuse themselves from coming, but it was good preaching to a few; the season was solemn. O Lord, grant a shower of thy grace on this pleasant village.

Wednesday, 9th, rode 7 miles to Esq. Braton's in Harrisburgh, preached in the evening, from Job xxxii. 17. This season was comforting, after some trials.

Thursday, 10th, rode eight miles to Turin, preached at brother Winthrop Shepard's, from Isa. xl. 31; this was a precious season. A goodly number seemed to feed on truth, and have their strength renewed. I then rode three miles to brother Emms's, and preached in the evening from Isa. xii. 3.

Friday, 11th, visited my friends and brethren in Turin, and thought it my duty to rest, for I was much fatigued with my journey.

Saturday, 12th, I rode fourteen miles to Boonville, where I had an appointment for the Sabbath. In the evening I attended a meeting at a Mr. Rogers's; and after preaching to the people, brother Rogers related his experience, to the satisfaction of all the assembly. So that it was the voice of all, that he was a proper subject of baptism. I felt happy and comforted in my own mind.

Monday, October 14th, people collected in the morning, and a Mrs. Dustin, an aged woman, who had been a member of a Pædobaptist church many years, came forward for baptism, who proceeded to tell her experience of a work of grace upon her

heart, and to relate her views of this ordinance. After examining her moral character, and finding it good, she was admitted. These two were then regularly baptized; and as there was no church in this town, I gave them a certificate of their baptism, and left them in the care of the good Shepherd, to bring them to his fold. I then rode three miles to Doctor Snow's; brother Rogers went with me. I preached there in the afternoon: conversation and prayer made the evening agreeable.

Tuesday, 15th, rode four miles through the woods to Steuben, and preached at Mr. Turman's, from Acts viii. 35; then rode eight miles to Deacon Waldo's, in Western.

Wednesday, 16th, I visited Mr. Jonathan Waldo's family, where there were six persons sick of a fever. One had died a few days before. After conversing and praying with them, I left them, hoping that God is carrying on his work in their hearts, while his hand is laid heavy upon them. I then rode twenty-five miles to Camden, to brother Allen's; preached in the evening, from John viii. 12. Here is a considerable neighborhood of people, who greatly need preaching.

Thursday, 17th, went to visit a small village of Indians; saw many of the poor creatures almost naked, and almost entirely ignorant of religion. I could not talk much with them, for they could not understand me. But I found one old Indian, who was sick, who could talk English, though somewhat broken. He seemed to have some confused ideas of religion. He told me, that there was some of his tribe that did sacrifice a white dog for their religion, but he did not think it was good. He told me, that he wanted to know what is good, right. He said, he did believe what the book did say; the bible. He did go to meeting, hear preach. I asked him, what he thought of God, or whether he thought there was any God? He answered, there is great God. I asked him if he thought there was sin in the world, or whether all men were sinners? He answered, wicked! wicked! all wicked! I asked him what would become of wicked people when they died? He answered, they go to bad country; to very bad country. I asked, what will become of good people when they die? He answered, O they go to heaven. I asked, How can wicked people be made fit for heaven, if all are wicked? He answered, he did not know. I asked, if he ever heard of Jesus Christ, who came from heaven and died for us, and opened a way that we might live with God in heaven? He answered, that he had never heard of that. I asked, if he ever prayed to God? He answered, yes, I pray. I asked, if it made him happy to pray? He answered, yes, very happy; and he asked me to pray for him. So, after some further conversation, I prayed; and there was silent good attention. I then left them, and in my soul desiring that God would overrule by his grace, so that the poor natives may be blessed with the gospel of salvation.

I will here subjoin an anecdote of this Indian, which was told me by a man knowing to the circumstances. He was one day in a white man's house, who was sick; and after seeing and conversing for a season, he asked if they were willing poor Indian should pray for them? The family gave him liberty. So he attempted, but made out quite poorly, having no freedom; and seemed much cast down in his mind. He walked out of the house for a little time, but soon returned, with desire again to pray. He said poor Indian was too proud to pray before. He must kneel down upon his knees. He then kneeled, and prayed with great freedom. O may this teach me humility in all my religious concerns.

Extract from the Rev. Mr. Kicherer's Narrative of
his Mission in South Africa.

(Continued from page 211.)

HAVING continued at the Great River about ten months, and finding that the produce of the land was insufficient for the support of their numerous cattle, they thought it expedient to separate. They began to remove in March, 1802. The river being then low, they took the favourable opportunity of crossing it; but as they could not at that time pass the desert, they erected sheds of branches, for a temporary residence, till they should be able to pursue their journey to Zak River. Here they celebrated the new year, when all his people came to dine with him, and he preached to them on the parable of the barren fig tree. He was much indisposed at this time, owing, as he supposed, to the want of bread, both in body and mind. His people were at this time in much danger of being deprived of all their property, by a Boschman freebooter of great fame, whose name was Courakakoup; Providence, however, seasonably interposed, and prevented this mischief.

About this time general Dundas, the British governor of the Cape, was pleased to make him a present of £.100, in reward of his services, and offered to promote him to the living at Rodesand, where Mr. Vofs had been minister; this generous offer he thought it right to decline.

Some of the Boschemen of the country about Zak River, who expressed a desire for their return to that neighbourhood, having mischievously given false information, that considerable rain had fallen in the wilderness, (a circumstance which alone could enable them to pass it) they broke up their encampment, and commenced their journey. They had not proceeded far, before they were convinced that the Boschemen had deceived them. They travelled till the third day without finding a drop of water. Their cattle began to be in the utmost distress; their looks indi-

cated extreme anguish, and their piteous lowing seemed to forebode their destruction in this wilderness. At length they found a very small pool, just sufficient to assuage their own thirst, but not that of their animals: a girl was just going to drink, when, to their great mortification, they perceived that it had been poisoned by the Boschemen; for they discovered many heads of serpents swimming in it. It is commonly reported that the venom of serpents may be swallowed without danger, but their experience led them to believe the contrary. Water thus poisoned will soon cause a person, who has drank it, to become so giddy, that he cannot walk upright; and if an antidote be not speedily administered, he will certainly expire in a few hours. It is however true, that Boschemen, being properly prepared, will drink the poisoned water, without prejudice to their health. The sight of these serpent's heads greatly distressed them, and they knew not what course to take. Mr. Kicherer deliberated in his own mind, whether he should call the people together for a public prayer meeting, on this occasion, to implore of God a supply of rain; but having weighed the matter fully, he resolved to apply in private prayer to the Saviour; and being supported in this by Mr. Scholtz, they earnestly entreated his help in this their time of need. The Lord graciously heard the voice of their supplication, and granted them in the course of a few hours, such showers of blessing, as put a period to their distress. They praised the name of Christ, and staid two days at this place to recruit their cattle.

Leaving his flock under the care of Mr. Scholtz, he hastened forward towards the residence of the nearest farmers, partly that he might gratify his extreme longing for a morsel of bread, having been without this kind of food for half a year. He stopped on the road only a single night, urging his journey with all possible dispatch, in company with three of the best of his people, Cornelius, James de Trees, and John Kotze, whose conversation was singularly spiritual; happier hours than these he scarcely ever spent. At length he came in sight of the first farmer's house, his joy in approaching which was inexpressible. His first request was for a piece of bread, which he immediately devoured with the keenest appetite. 'Tis difficult to conceive of the gratification he enjoyed, when tasting once more that long missed article of food. Shortly after this he arrived in safety at his home near Zak River. He rejoiced exceedingly, when he regained the favourite spot, where the Lord had shewn so many wonders of his grace and goodness. Cornelius, overjoyed, said, "O Sir, what happy times have we formerly had here! This little house, could it speak, would tell what thousands of gracious words have been spoken in it, and how good the Lord has been to us poor Hottentots!"

A convenient opportunity presenting itself at this time for a visit to the Cape, Mr. Kicherer gladly embraced it, as he had conceived a plan of forming a regular congregation of Hottentots,

for which purpose he stood in need of a variety of articles, and particularly a good stock of clothes. Nothing very remarkable happened on this journey; but wherever he had opportunity, he preached to the people, who collected at different places; and the Lord gave testimony to the word of his grace.

When he arrived at Cape-town, he received the money from the honourable governor, which he had before promised to give him; and which he immediately laid out in the purchase of clothing, and needful utensils for his settlement. Here he also received the repeated offer of the church at Rodesand, which, for the sake of his poor people at Zak River, he thought it his duty to decline. As soon as he could dispatch his business at the Cape, he hastened back to his station in the wilderness; when he informed his people, that he had refused the living at Rodesand; and assured them that he would never forsake them, provided they should discover a spirit of industry, and would be more diligent than they had formerly been in cultivating the ground, and in other useful employments; but he told them, that if they should hereafter grieve him, as they had done, by their idleness, they might depend on it he would leave them, and accept of the church at Rodesand. The people, in reply, promised him every thing he could desire, and assured him that he should have no cause to complain. He therefore set about the erection of a more commodious building for a church; to assist him in which, the farmers lent him two slaves, one a carpenter and the other a mason. The Hottentots began at first to help forward the good work; but their natural indolence soon made them weary of the labour. He then repeated his former declaration, adding, that he would certainly leave them in the course of eight days, if he did not see an increase of their diligence. A scene ensued, which he could not recollect without much emotion. They began to weep, and entreat him so importunately, that his heart melted within him; he then gave them his word that he would not desert them. The joy occasioned by this promise was excessive. Many of them clasped their arms around his neck; and he was convinced that they loved him far more than he had imagined. Just at this critical moment the clerk of the church at Rodesand arrived at their settlement, with a second invitation. Had he come eight days sooner, he did not know what he might have done; but now his labour proved in vain. In this matter he clearly saw the finger of God.

He continued about ten months at Zak River; during which time he formed a regular settlement, Mr. Scholtz proving very helpful to him. This spot is situated in an elevated valley, surrounded by barren mountains, without a single tree to enliven the prospect. The Zak River is in the dry season a small brook, which descends into the Fish River, which latter is supposed to lose itself in a plain near the mountains. Both of these rivers produce

plenty of good fish ; of which, however, the Hottentots are not very fond, nothing but mutton, wild cattle, and milk, suiting their palates.

Besides their church, which is capable of containing eight hundred people, they have a good dwelling house, consisting of several rooms on one floor, the whole being built of stone. Nearly opposite the door of the house is the fountain or spring, which supplies themselves and cattle with water. They have a good garden inclosed, for their more tender vegetables ; and garden ground adjoining, for more hardy plants. Before their house, the baptized Hottentots have built themselves decent habitations, in the farmer's style ; and at the back of it, the heathens live in small huts. They have also a cattle yard, surrounded with a high wall, behind the house of the Christian Hottentots ; and on the north side of the river, which is about three quarters of a mile distant, are their corn fields. The country round about produces few plants spontaneously, though it is well supplied with sweet and fertilizing springs. The heat in the day-time is very great, and the cold of the night is very piercing. In the winter there are sharp dry frosts, which prove very destructive to the vegetables. They have no snow there, but it is visible on the tops of the distant mountains, a great part of the year. In the summer months, from January to April, they have powerful rains, frequently attended with terrible storms of thunder and lightning, which are sometimes destructive both to man and beast. The country produces little grass, but the cattle crop the tops of the low bushes. Unseasonable rains often produce unfruitful seasons. Shortly after the rainy season, the winter commences, when the crops are often destroyed. In the dry season they are obliged to water their garden plants every day.

Amidst a variety of difficulties, they have been enabled to persevere in forming a Christian settlement in this unpromising spot ; and, small as the beginning may seem, yet, all the circumstances considered, it will appear much has been done, and there is reason to hope, with the blessing of God, much more will be effected.

While diligently employed in their attempt to civilize the people, they had the satisfaction to find that the work of the Lord prospered in their hands. An instance or two of the power of divine grace on the hearts of the people may be here mentioned.

James Scheffer, a converted Hottentot, and who had a very circumpect character, one day told Mr. Kiecherer that he found himself to be one of the greatest of all sinners, and that as such he daily turned to the Lord Jesus ; for that God, viewed out of Christ, appeared to him a consuming fire. Now he said, his earnest desire was not merely to be delivered from the punishment of sin, but he longed to enjoy communion with God, and to be more intimately acquainted with that good being, who had so long borne with him ; but how to obtain this communion, he

knew not. He then asked him what he understood by communion with God. He replied, sometimes when I have been engaged in prayer, I have had a sweet feeling, such as I cannot describe; it was just as if God was no longer my enemy: I want to be enabled to say to him, "My Father," but to do this I have never yet found liberty. In answer, Mr. Kicherer said to him, That you find you are a sinner is well; that you seek after Jesus, and feel the joy of the Holy Spirit in your heart, is well too; but that you feel a repugnancy to say to God, "My Father," is unbelief, and the very thing that deprives you of sweet communion with God, and of that blessed assurance of faith, which is so strongly commended in his word. Were God your enemy, you would never feel that joy, or that love to Jesus, of which you speak, but rather, dread and horror. You have certainly reason to believe that God is your gracious Father in Jesus Christ. — He afterwards obtained a full assurance of his adoption.

Krissy, a daughter of the old Bastard Hottentot John, was blessed with an hearing ear, and an attentive heart. Mr. Kicherer was first acquainted with her, just before their removal to the Great River. Her convictions of sin were then powerful; and on their journey she told him, that she had given up her whole self to the Lord, and was assured that he had accepted of her, and was become her friend. One day, being with a number of Hottentots in the field, engaged in digging up a sort of root, she opened her heart to him, and expressed with great fluency, the warmth of her love to the Friend of sinners. All that was precious in the world, she said, durst not come into comparison with him. At another time, when she was in a dry barren frame of mind, the Lord directed him to speak a word in season suited to her case. In discoursing on such an uncomfortable state, he was led to insist upon the privilege of a believer still to have free access to God, as it was not for the sake of their long and fervent prayers that he became gracious to them. After sermon, she came and informed him of her situation, and of the comfort she had derived from the discourse. *How happy* is it, said she, that God knows all things; yea, the most secret motions of the heart: formerly this idea used to make me tremble, but now I rejoice in it. He knew my distress, and directed you to speak that word to me: he has heard my secret groans, and sent me relief.

Some time after this her religious affections cooled, and she became more indifferent to the things of God. Perceiving this, he said to her, Krissy, you are no more what you have been: you do not now retire for prayer as you formerly did. Alas! she replied, I am now afraid to approach the Lord; I have been too bad of late. She was informed this was a snare of Satan, in which she was entangled, and which she must needs break through, by going to Jesus just as at first, with all her guilt and misery. She obeyed, and recovered her peace.

Extract of a Letter from Rev. Mr. Dodge to a Minister in Boston, dated Lebanon, July 29, 1806.

Dear Brother,

THERE is at present a very pleasing work at Colchester, among the people where brother Wilcox preaches. I learn that numbers, under concern for their souls, flock to hear the word; that some have been baptized within a few days past, and more are expected to go forward soon. I understand that there is also a glorious work at Montville, among Elder Reuben Palmer's people; that between 50 and 60 have been baptized of late, and added to the church; and the work is still progressing. Also at Lyme, among the people to whom Elder Jason Lee preaches. Near 100 have been baptized by him, and added to the church; and the work is still spreading and increasing.

From Middletown I have also received accounts by brother Niles, late from there, that the members of that church seem to be greatly quickened and engaged. Several have been lately added, and there seems to be an increasing attention to meetings.

Pray, sir, do not forget us when your soul is filled with a spirit of prayer. May the Lord of the harvest supply Zion with preachers of his own choosing; and make us humble and faithful until death, for Jesus' sake.

Your friend in gospel bonds,

N. DODGE.

Remark.—The cloud of divine mercy seems still to be hovering over these New England States. No sooner does the work come to a close in one place, than we hear of its reviving in others. In a general view, this must afford great joy to all the friends of Zion. These revivals of religion confound all the calculations of infidels and false pretenders to religion, as entirely as the miracles of Moses confounded the magicians in Egypt. The attempts of our modern opposers to impede the progress of truth in its operation on the hearts of sinners, is totally unavailing; and in many instances has been overruled for the furtherance of the gospel. The attempts to oppress and keep under any particular sect of Christians, have usually produced a contrary effect. Like Israel in Egypt, the more they were afflicted, the more they grew and increased.

Extract of a Letter from the Rev. Mr. Willmarth to one of the Editors, dated Rumney, June 14, 1806.

Reverend and dear Sir,

LAST Wednesday, the 11th instant, the Rev. Pelatiah Chapin was baptized in this place, and ordained to the work of an evangelist. A more solemn and interesting scene I have seldom witnessed.

Mr. Chapin has for many years sustained the character of an able, useful, evangelical minister, in the Congregational order. But a few months ago his mind became exercised with some queries respecting the validity of infant sprinkling for baptism. These were first excited by his being led to suspect that circumcision was a national rite, and of course belonged to none but the descendants of Abraham. He finally became confirmed in his belief respecting circumcision, as being peculiar to the Jewish nation. If it were not a part of the Mosaic ritual, but of the Fathers, he concluded it might yet be in force. For the abrogation of these rites, in this case, would not involve this. It may also be thought necessary, that it should still be observed by the Jews, in order to the visible and evident accomplishment of the great purposes of God respecting them in future, as this rite is the only material thing which distinguishes them from the nations among whom they are scattered.

Hence he was precluded from the idea, that baptism was substituted in the room of Jewish circumcision; and of course was obliged to form the conclusion, that baptism was an institution entirely new. On the other hand, if circumcision were to be considered as one of the Mosaic rites, it must of course have been abolished with them; so that either way, he was at length obliged to rescind all his former arguments for infant baptism.

About the same time Mr. Merrill's Seven Sermons were put into Mr. Chapin's hands; the perusal of which, it appears, was the means of establishing him in believers' baptism by immersion only.

The order in which the baptism and ordination were conducted, was as follows:

A council was called, including the following brethren in the ministry, viz. Elders Folsom, Crockett, Wheat, and Webster, to advise with and assist us, on the pleasing occasion. The council acted in concert with the church. We first proceeded to examine brother Chapin respecting his qualifications for baptism, and obtained the most satisfactory evidence of his adoption, doctrinal knowledge, and views of the order of the gospel church.

The necessary arrangements being made, we then proceeded to the water, attended by a vast concourse of people, where having arrived, we kneeled down, and brother Wheat addressed the throne of grace; after which I took the venerable candidate by the hand, with sensations which I have thought somewhat similar to those of John, at the baptism of our blessed Lord, when he said, *I have need to be baptized of thee, and comest thou to me?*

When the ordinance was administered, and we had come up out of the water, having ascended to the green, brother Chapin kneeled down, and the saints around him, (he still holding me by the hand,) when he poured out his soul to God in thanksgiving and praise, for the enlightening influences of his Holy Spirit, enabling him to discern his former error, and embrace the truth.

Nor did he forget his brethren whom he had left behind ; but prayed most earnestly, that they might be enlightened respecting this ordinance, and brought to experience the unipeakable pleasure which he then felt in obeying his divine Master. Though brother Chapin's natural voice is uncommonly firm, on this occasion it faltered, by the influence of alternate joy and compassion.

As we returned, while walking in solemn procession, we sang that hymn, so peculiarly descriptive of the people of God, beginning with the stanza—

What poor despised company
Of travellers are these, &c.

After some further examination, the church and council voted unanimously to proceed to ordination, which was conducted as follows :

Brother Crockett preached an appropriate and excellent sermon from 2 Chron. xxix. 11. *My sons, be not now negligent ; for the Lord hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.* It then devolved on me to make the ordaining prayer. Brother Folsom gave the charge. Brother Wheat gave the right hand of fellowship ; and brother Webster made the concluding prayer ; after which brother Chapin gave out the 48th Psalm, 1st part, S. M. He followed the singing with an address briefly stating his reasons and motives for abandoning his former sentiments, and embracing ours. He concluded by expressing his tender solicitude for those he had left in darkness respecting the ordinance of baptism, and then dismissed the assembly.

The transactions of this day will long be remembered. To many it hath been a refreshing season ; and we have reason to believe, that the cause of truth will be greatly promoted by the interview. O how sublime are the pleasures of obedience ! *Christ's commands are not grievous.* Yea, in doing them there is great reward.

E. WILLMARTH.

Extract from the Life of the Rev. William Tennent, late Pastor of the Presbyterian Church in Freehold, New Jersey.

THE REV. WILLIAM TENNENT (son of the late Rev. William Tennent, minister of the Gospel at Neshaminy, in Bucks county, in the state of Pennsylvania) was born June 3d, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when arrived in America. He applied himself with much zeal and industry to his studies, and made great proficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow

the example of his father and elder brother by devoting himself to the service of God in the ministry of the gospel. His brother Gilbert being called to the pastoral charge of the church at New Brunswick, in New Jersey, and making a very considerable figure as a useful and popular preacher; William determined, as he had completed his course in the languages, to study divinity under his brother. Accordingly he left his father's house, with his consent and by his advice, and went to New Brunswick. At his departure from home, which was considered as his setting out in life, his father addressed him with great affection, commending him to the favour and protection of that God, from whom he himself had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did his duty, this was an ample provision for him; and if he should act otherwise, and prove ungrateful to a kind and gracious God, it was too much, and more than he deserved. Thus, with a pittance, and the blessing of a pious and affectionate parent, of more consequence than thousands of pounds, the young student set out in the world.

After a regular course of study in theology, Mr. Tennent was preparing for his examination by the presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing, one morning, with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm, and at the heart; and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this, the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable

means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to a half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about the expiration of the last period, and, mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power; and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sabbath afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said, that he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his re-

collection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

The writer of these memoirs was greatly interested by these uncommon events; and on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

“While I was conversing with my brother,” said he, “on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought,—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, ‘You must return to the earth.’ This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days, during which I had appeared lifeless, seemed to me not more than ten or twelve minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly.” He added, “Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of

heavenly glory, that nothing, which did not, in some measure, relate to it, could command my serious attention.”*

* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He, accordingly, wrote to every person he could think of, likely to have conversed with Mr. Tennent on the subject. He received several answers; but the following letter from the worthy successor of Mr. Tennent, in the pastoral charge of his church, will answer for the author's purpose.

“*Monmouth, N. J. December 10, 1805.*

“DEAR SIR,

“Agreeably to your request, I now send you in writing the remarkable account, which I some time since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the *trance* which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremor in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremor under the arm continued; that his brother Gilbert became impatient with the young gentleman, and said to him, ‘*What! a man not dead who is cold and stiff as a stake!*’ The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms of life, but none appeared excepting the tremor. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the close of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

“This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, ‘Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.’ He replied in the following words: ‘As to *dying*—I found my fever increase, and I became weaker and weaker, until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable!*’ Here he paused, as though unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, ‘I can say, as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looking me full in the face, laid his hand upon my shoulder, and said, ‘You must go back.’ These words went through me: nothing could have shocked me more. I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world, I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.’

On Preaching.

WHAT mode of preaching is most likely to answer the great ends for which the gospel ministry was instituted? This is a question worthy the attention of all the friends of religion; but especially such as profess to be the ministers of Jesus Christ. *Do I seek to please men?* said an inspired apostle; *for if I yet pleased men, I should not be the servant of Jesus Christ.* If a preacher aims principally to excel in the beauties of composition, in neatness of style, and in fine turned periods, without impressing the conscience, or affecting the heart, he evidently mistakes his object. The Lord Jesus Christ never calls men to the ministry for their own sakes, but for the sake of others; for the advancement of his cause and kingdom, in the salvation of sinners. He first *counts them faithful*, and then *puts them into the ministry*.

When a preacher seems to be carried along wholly by the stream of popular opinion, and endeavours to conform his preaching to the prejudices of the times, he forgets that he is *set for the defence of the gospel*, and that he is solemnly bound to preach it in all its apostolic purity, *whether they will hear, or whether they will forbear*. He is not, indeed, designedly to offend his hearers, unless they will be offended at the truth itself. Nor ought he to feel indifferent as to the manner in which he communicates the truth; much less with regard to its success. But if God must be offended, or ungodly sinners disobliged, he will not hesitate a moment.

That preaching which God has been pleased to crown with the greatest success, has not been the most remarkable for *excellency of speech*, or generally ornamented with *enticing words of man's wisdom*; but plain truth, addressed in a plain, affectionate manner to the understanding, and to the heart. To lead men to see that they are sinners, to feel their need of salvation, and to direct their views to the mercy of God, has been the usual method adopted by all evangelical preachers.

The excellent Mr. Claude has this observation, "Having conceived a just grief for our innumerable sins, let us humbly have

"Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write nor read his own name. That he had to begin all anew; and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.'

recourse to his mercy;" that is, the mercy of God in Christ. 'This seems to have been the true original method of preaching. It is a state of facts; it is founded in the nature and fitness of things; and it has been that method, which the Holy Spirit has thought fit to seal and succeed in the hands of his ministers. Mere descriptions of sin affect, exhibiting its consequences affright, vehement censures of it alarm, reasoning concerning it opens the gloomy road to despair: but all this does not convert. On the other hand, preaching profusions of divine goodness, without urging the guilt and misery of sin, does not answer the great end of preaching, the conversion of the soul. It is the union of both subjects, that possesses the sinner with a loathing of himself, and a love to God. I call this the *original* method. Thus St. Peter preached to the Jews, Acts ii. Thus St. Paul preached to the Gentiles, Acts xiii. xiv. &c. I call this a *stating of facts*, for it is strictly true—that errors and vice are in the world—that they are sources of misery to men, and reasons of punishment with God the Judge of mankind—that God is a merciful parent as well as an equitable judge—that his goodness sent his Son to bestow forgiveness, wisdom, and virtue as a benevolence—that these are set before unworthy men in the gospel—and that if they have any sense of duty, or any desire after felicity, they must fall in with this eligible plan of recovery. These are facts, and a good applicatory sermon only states them. I said, this method of address is founded in *the nature and fitness of things*. Presumption and despair are the two dangerous extremes, to which mankind are prone in religious concerns. Charging home sin precludes the first, proclaiming redemption prevents the last. I affirmed, the Holy Spirit had *succeeded* this method to the conversion of souls. Wickliff, Luther, Knox, Latimer, Gilpin, Bunyan, Livingstone, Franck, Blair, Elliot, Edwards, Whitfield, Tennent, and all, who have been eminently blessed to the revival of practical godliness, have constantly availed themselves of this method; and, prejudice apart, it is impossible to deny, that great and excellent moral effects have followed.'

See Gillies' *Success of the Gospel*.

Memoir of Mr. John Thomas.

Extracted from the Periodical Accounts relative to the Baptist Missionary Society.

AMONG the losses which this Society has lately sustained by death, that of Mr. Thomas is distinguished by his having been the first person who, of late ages, introduced the gospel to the Hindoos. All that we know of him, previous to his connexion with us, is from his own pen. A narrative of his conversion under a sermon by Dr. Stennett, his going to India,

and his preaching to the natives of that country, has already appeared, both in the Baptist Register, No. V. and in our Periodical Accounts, No. I. We have therefore only to add a few remarks from what we have seen and heard of him since that period.

From the first interview that took place between him and the Society, which was at Kettering, on January 10, 1793, we perceived in him a great degree of sensibility, mixed with seriousness, and deep devotion; and every letter that has been since received from him has breathed, in a greater or less degree, the same spirit. His afflictions and disappointments (than whom few men had more in so short a life) appear to have led him much to God, and to a realizing application of the strong consolations of the gospel. He seldom walked in an even path: we either saw him full of cheerful and active love, or his hands hanging down as if he had no hope. His sorrows bordered on the tragical, and his joys on the extatic. These extremes of feeling rendered him capable of speaking and writing in a manner peculiar to himself. Almost all that proceeded from him came directly from the heart.

If we were to judge of him by what we heard in England, we should say his talents were better adapted to writing and conversation than preaching: but the truth is, his talents were adapted to that kind of preaching to which he was called; a lively, metaphorical, and pointed address on divine subjects, dictated by the circumstances of the moment, and maintained amidst the interruptions and contradictions of a heathen audience. A large company of Brahmans, Pundits, and others, being assembled to hear him, one of the most learned, whose name was Mahashoi, offered to dispute with him. He began by asserting, that "God was in every thing: therefore (said he) every thing is God—you are God, and I am God." "Fie, fie, Mahashoi! (answered Mr. Thomas) Why do you utter such words? Sahaib (meaning himself) is in his clothes: therefore (pulling off his hat, and throwing it down) this hat is Sahaib! No, Mahashoi, you and I are dying men; but God ever liveth." This short answer confounded his opponent, and fixed the attention of the people; while, as he says, he "went on to proclaim, *one God, one Saviour, one way, one faith, and one cast*, without and beside which all the inventions of man were nothing." Another time, when he was warning them of their sin and danger, a Brahman full of subtilty, interrupted him, by asking, "Who made good and evil?" Hereby insinuating that man was not accountable for the evil which he committed. "I know your question of old (said Mr. Thomas,) I know your meaning too. If a man revile his father or his mother, what a wretch is he! If he revile his Goroo,* you reckon him worse: but what is this, (turning to the people) in

* His Teacher.

comparison of the words of this Brahman, who reviles God! God is a holy being, and all his works are holy. He made men and devils holy; but they have made themselves vile. He who imputes their sin to God is a wretch, who reproaches his Maker. These men, with all their sin-extenuating notions, teach that it is a great evil to murder a Brahman; yet the murder of many Brahmans does not come up to this: for if I murder a Brahman, I only kill his body; but if I blaspheme and reproach my Maker, casting all blame in his face, and teach others to do so, I infect, I destroy, I devour both body and soul, to all eternity."

Being on a journey through the country, he saw a great multitude assembling for the worship of one of their gods. He immediately approached them; and passing through the company, placed himself on an elevation, near to the side of the idol. The eyes of all the people were instantly fixed on him, wondering what he, being a European, meant to do. After beckoning for silence, he thus began: "It has eyes . . . (pausing, and pointing with his finger to the eyes of the image; then turning his face, by way of appeal, to the people) but it cannot see! It has ears . . . but it cannot hear! It has a nose . . . but it cannot smell! It has hands . . . but it cannot handle! It has a mouth . . . but it cannot speak; neither is there any breath in it!" An old man in the company, provoked by these self-evident truths, added, "It has feet; but cannot run away!" At this, a universal shout was heard: the faces of the priests and Brahmans were covered with shame, and the worship for that time was given up.

He had a way of speaking and writing to persons in a genteel line of life, that would come at their consciences, and generally without giving them offence. Sitting in a gentleman's house in Calcutta, a captain of an Indiaman came in, and began to curse and swear most bitterly. Mr. Thomas, turning himself to the gentleman of the house, related an anecdote of a person greatly addicted to swearing, but who, on going into a sober family, entirely left it off. "Now, (said Mr. T.) he did this for his own sake only, and from the fear of man: how much more easy would it be to refrain from such a practice, if we feared God!" The captain swore no more while in his company; and meeting with him the next day by himself, he introduced the subject, confessed that he was the most wicked of all men, that he had had a better education; but excused himself by alleging that it was a habit, and he could not help it. "That, sir, (replied Mr. T.) makes your case worse. If a man gets intoxicated once, that is bad; but if, by a succession of acts, he have contracted a habit of it, and cannot help it, his case is bad indeed! You had better confess your sin to God, sir, rather than to man: this he has directed you to do; and this is the way to forsake it, and to find mercy."

His two very impressive letters to his nieces in England, will not soon be forgotten. See *Periodical Accounts*, Vol. I. pp. 457—463. They will give the Christian reader a better idea of

the spirit of the writer, than any thing we can say; and if, after perusing them, he be not induced to search for his other letters, and what else can be found of him in the Periodical Accounts, we are mistaken. See the Index to Vol. I. under the words *Thomas and Letters*—Also Vol. II. pp. 44, 157—165.

He was a man to whom no one that knew him could feel indifferent. He must be either liked or disliked. In most cases his social and affectionate carriage excited attachment; and even where he has given offence to his friends, a single interview would often dissipate resentment, and rekindle former affection.

His sympathy and generosity, as a medical man, towards the afflicted Hindoos, though a luxury to his mind, often affected his health: and unless gratitude be unknown amongst them (as it is said they have no word in their language which expresses the idea) his name will for some time, at least, be gratefully remembered.

Truth obliges us to add, his faults were considerable. He was of an irritable temper, wanting in economy, and more ardent to form great and generous plans than patient to execute them. These things have occasioned many painful feelings, and several strong expostulations from his best friends. *But when we consider the *affliction* that overtook him in Dec. 1800, by which he was for some weeks in a state of complete mental derangement, we feel disposed to pity rather than censure him; as little or no doubt remains with us, that his unevenness of mind and temper, with other irregularities, proceeded from a *tendency* in his constitution to that which at length came upon him.

We shall conclude with a brief account of his death, by Mr. Powell and Mr. Ward. The former thus writes—"You have been accustomed of late to receive gloomy tidings from India; that the plains of Hindostan have been the graves of the Missionaries. Soon after one messenger had announced the death of Mr. Grant, another claimed the attention of your listening ear, and declared the departure of Mr. Fountain. A third followed his steps, and repeated the mournful tale, that Mr. Brunson was taken away; and now I have to tell you, Mr. Thomas has put off his armour, and quitted the field of action! In October, 1799, we exulted that the missionary cause was so well supported and strengthened; that there were *seven* brethren engaged in this glorious undertaking. Little did we suppose that the period was so near when their number would be reduced to *three*.

"You knew enough of Mr. Thomas, to feel his loss, and shed a tear over his memory. Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy the rest prepared for the people of God. Terrible as the king of terrors is to the wicked, he seldom exhibited his frowns to him. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures he so soon expected to enjoy.

(To be continued.)

OBITUARY.

The following biographical sketch has been communicated to us for insertion; and although a little out of season, we have no doubt it will be interesting to many.

THE Rev. THOMAS USTICK, late pastor of the first Baptist church in Philadelphia, was born in New York, August 30, 1753. He was baptized by the Rev. John Gano, in the above city, when he was but a little more than 13 years of age. At his baptism, Mr. Gano gave out the 138th hymn, first book, Dr. Watts, and in the second verse he parodied thus—

“ His honour is engag’d to save
“ The youngest of his sheep,” &c.

Why did you not give the words as they are? said Mr. Ustick—
“ The meanest of his sheep?” for truly I am so.

Mr Ustick was educated at Rhode Island College (now Brown University.) He graduated in 1771,* and in 1774 he became *master of arts*. About this time he was licensed, by the church in New York, to preach the everlasting gospel. He was ordained, with our usual scriptural solemnities, at Providence, on the 5th of August, 1777, by the Rev. James Manning, president of Rhode Island College, Rev. Job Seamans, pastor of the Baptist church in Attleborough, and the Rev. William Williams, pastor of the Baptist church in Wrentham.

He preached at Stamford, in Connecticut, as a supply, soon after he was licensed. After ordination, he settled in the ministry in Ashford, and discharged with fidelity the duties of a pastor, in the Baptist church in that place. From thence he removed to Grafton, in Massachusetts; and from Grafton he removed with his family to Philadelphia, in the summer of 1782, where he continued, testifying the gospel of the grace of God nearly 21 years—He was removed by death on Monday morning, April 18, 1803, in the 50th year of his age.

During his confinement, the gospel which he had delivered to others, he assured a worthy friend who visited him, a day or two before his death, afforded him the greatest consolation. On Lord’s day, being visited by several brethren, he proposed to them after prayer, to sing the 138th hymn, first book—

“ Firm as the earth thy gospel stands,” &c.

the same that was sung at his baptism.—The night which closed the scene of life, (his son sitting up with him) sensible no doubt of his approaching dissolution, he was heard distinctly to say, “ The Lord is my shield and my buckler.” It pleased God to grant him an easy passage into eternity: departing without a

* In December, 1772, Mr. Ustick was married to his only wife, now his afflicted widow, whom may God graciously support. By her he had thirteen children, ten of whom are, to our best knowledge, yet alive. Several of them are professors of our holy religion.

groan, he fell asleep in Jesus. A funeral sermon was delivered on the next Lord's day, by the Rev. William Rogers, D. D. from John xi. 11. *Our friend Lazarus sleepeth.*

Mr. Ustick during his ministry was not ashamed to preach and defend the distinguishing doctrines of the cross; he adhered to the ordinances as delivered by the great Head of the church, and practised by the apostles; and constantly inculcated the practical duties of our holy religion, as unequivocally necessary for the real Christian. But having finished his course, and kept the faith, we have no doubt but he is now in possession of that crown of righteousness, which is reserved in heaven for all the faithful followers of the Lamb.

DIED, May 17, 1806, after a few days illness, Rev. JAMES EWING, of Hopewell, New Jersey, aged 52 years. He was one of the ministers in the Philadelphia Association, and a truly valuable man. He was taken sick at the close of a funeral service for a young man in Hopewell, and never preached more, I mean publicly, for he preached during his short confinement, in word and in example. His text, at the funeral of the young man, was, "Yea, though I walk through the valley of the shadow of death," &c. Psalm xxiii. 4. He has left a widow, his second wife, without children, and eight children by his first wife.

Christian Benevolence to the Heathen.

Sung at Dinagepoor, Sept. 15, 1799, after a Charity Sermon, for the Bongalee School at Mudnabatty.*

- 1 **F**ATHER divine! how lovely fair
Shines thy benignant character!
Thy goodness through all worlds extends,
And stops but where creation ends!
- 2 Our eyes have seen thy mercy reign
From Britain's shore to India's plain:
Thy constant bounty, unconfin'd,
Most richly flows to all mankind.
- 3 Thy bright example kept in view,
Transforms us to thy likeness too;
No false distinctions now we know,
But round MANKIND our arms we throw.
- 4 This morning shall our alms declare
That our professions are sincere;
HINDOOS and MUSSELMANS shall prove
That CHRISTIANS, like their Father, love.

* The place where the new church is constituted.

- 5 O may this day a prelude be
Of what our spirits long to see!—
The reign of truth, and love, and peace,
Through JESUS CHRIST, our righteousness.

Prayer and Hope.

Composed in Bongalee, by a Native.

- OH! my soul, thy sins are great;
Prostrate lay at Jesus' feet.
- 1 Come, my soul, and worship there;
He will hear thy humble prayer:
Who so waits at Jesus' feet,
Shall an ample pardon get.
Oh, my soul, &c.
- 2 Fear of wrath, and dread of hell,
In his mind no longer dwell:
Life divine to him is given,
And at last a throne in heaven.
Oh, my soul, &c.
- 3 This report is gone abroad—
"Christ (who was by nature Lord)
"Put a creature's nature on,
"For the wretched and undone.
Oh, my soul, &c.
- 4 "When into this world he came,
"JESUS--Saviour, was his name."
I to life may be restor'd,
For this Saviour is the LORD.
Oh, my soul, &c.

Christ the only Saviour.

Composed in Bongalee, by a Native.

- 1 HOW can a sinner stand
Before the Holy One?
O Jesus! thou a Saviour art;
Besides thee there is none.
- 2 No holiness nor grace
But what is found in thee;
Faith in thy name lays hold on both,
And sets the sinner free.
- 3 Ocean of endless life!
I long to drink of thee:
Then holiness, and love, and bliss,
Will all belong to me.
- 4 Now all defil'd with sin,
I nothing know but this—
Salvation can't be found on earth,
But Christ a Saviour is.





